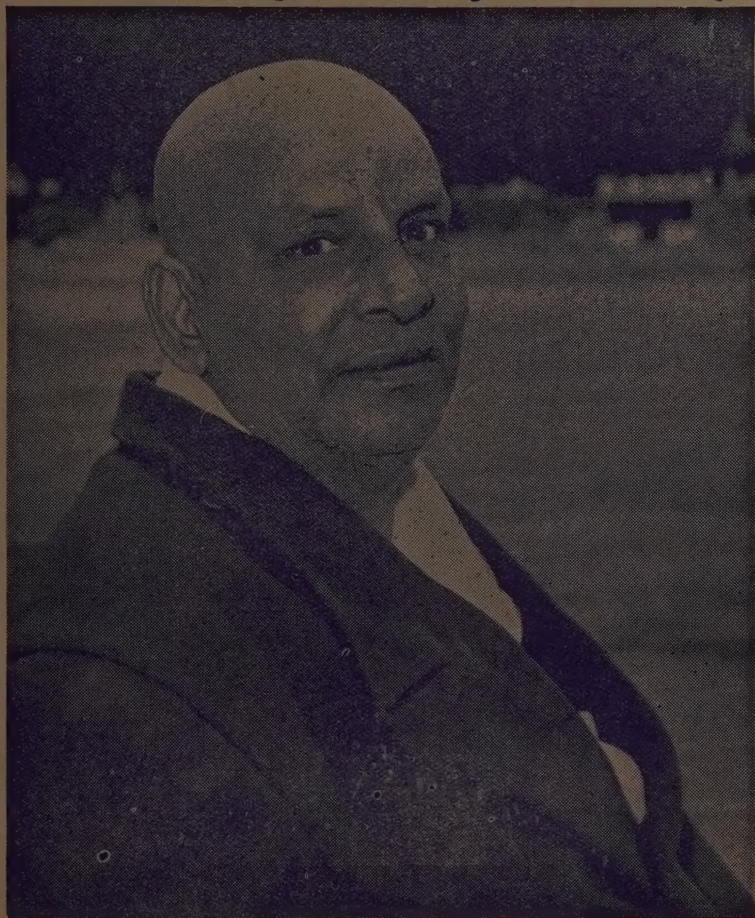


# The *Divine Life*



VOL. XXI

NO. 10

OCTOBER

1959



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1<sup>st</sup> October 1959.

Sri Sivananda Margaretha  
Geneva.

Your correspondence courses on Yoga are excellent. You have done a very great service to the French Students of Yoga.

Egoism and desires are obstacles to deep surrender. Jesus Christ is Nishka or freedom.

Meditation is the most important part for the soul. It is the key to wisdom. Meditation bestows wisdom, illumination and perfect peace.

May love bless you Sri Sivananda

## RELIGIOUS CALENDAR

[Sivanandanagar]

(Oct. 16 to Nov. 15)

### OCTOBER

- 16 Purnima
- 23 Ekadasi;
- 29 Pradosh Puja
- 31 Dipavali;
- Amavasya;
- Lakshmi Puja;
- All-Souls Day (local)

### NOVEMBER

- 1 All-Saints Day
- 2 All-Souls Day
- (According to Christian custom)
- 6 Skanda Shashthi
- (According to Tamil calendar)
- 10 Yajnavalkya Jayanti
- 11 Ekadasi
- 12 Chaturmasya ends;
- Pradosh Puja
- 14/15 Purnima;
- Guru Nanak Jayanti

Special Ganga and Lakshmi  
Pujas on all Fridays



# DIVINE LIFE

VOLUME TWENTY-ONE

OCTOBER, 1959

NUMBER TEN

## Glory to the Divine Mother!

*(From Sri Sankaracharya's 'Ananda Lahari')*

United with His Sakti  
Has Siva His sway;  
Bereft of Her,  
The Deva (Siva) cannot even stir;  
With Hari, Hara and Virinchi  
Serving Her,  
How can I, unworthy,  
Worship or praise Thee?  
A tiny speck of dust  
From off Thy lotus feet  
Virinchi took, and thus creates  
World's countless moulds;  
The thousand-headed Shouri,  
Carrying them, upholds,  
While Hara incinerates them  
To smear Himself with,  
From off Thy lotus feet  
There pours the nectar rain,  
Besprinkling Chakras all,  
Giving them radiance;  
Reaching Thine earthly cave,  
And taking shape at once,  
Serpent-like, Thou sleepest  
As Kulakundalini again.  
O snowy-mountain's Child,  
Great Devas scarcely may fancy  
Thy Beauty, and yet,  
For them who meditate upon  
And glance at Thy Eternal Charm,  
There is the state of union

With the Lord,  
Ungained by austere way.  
Not having worshipped Thee,  
Moon-crowned, with matted hair,  
White as the autumn moon,  
Holding a book and crystal rosary,  
With giving and sheltering hands,  
How can the words of men excel  
The grape-and-milk-and-honey's  
Sweetness fair?  
Let all my talks  
Be Japa sound divine,  
All gestures be Mudra,  
All steps around Thy seat,  
All lying down Pranam,  
All Homa what I eat,  
All joy for the Supreme,  
And all acts of mine for Thee.  
Thou art mind, ether, wind,  
Fire, water, earthly space,  
O youthful Siva's Spouse!  
There is no greater thing  
Beyond Thyself;  
Thou dost, through worldly swing,  
In all these shapes,  
Reveal Thy Chidananda Face.

*(Adapted from the translation of Sri Boris  
Sacharow. Full text, translation and commentary  
are given in Swami Sivananda's 'Ananda Lahari',  
now out of print.)*



# The Process of Yoga

(Sri Swami Sivananda)

Yoga is a process of spiritual or divine life. Yoga means union or communion with God.

The Yoga system believes in a personal relationship with God and pays much importance to intuitive revelation and self-discipline.

Yoga teaches how to live in accordance with the cosmic laws.

The Yoga discipline is based on Samkhya rationalism. Yoga is closely allied to the Samkhya system of Kapila.

Yoga holds out to us the way of self-perfection, so that one may learn to live in the Eternal.

Through the practice of Yoga, you pass from darkness to light, from duality to oneness, from separation to unity, from bondage to liberation.

Even a little understanding of the laws of Yoga reduces misery, lessens the sense of despair and frustration, and promotes confidence, strength, peace and happiness.

Yoga purifies, transforms, and divinizes man through its eightfold means: Yama, Niyama, Asana, Pranayama, Pratyahara, Dhyana, Dharana and Samadhi.

In the path of Yoga, the timid, the weak, the dull, and the cringing will not succeed. Those who are bold and those who can sacrifice their little self, will be successful in this path.

## FOUNDATION OF YOGA

Though all the means for the attainment of God-realization can be termed 'Yoga,' it refers specifically to the system of Patanjali, the Ashtanga (eight-limbed) Yoga.

Yoga is not a religion, but primarily a process of self-culture. Anyone can follow one's religion, and yet be a Yogi.

The first two qualifications are Viveka or right understanding and Vairagya or healthy dispassion.

Practice of truthfulness, non-injury and purity, is the basis of Yoga. All other virtues have their roots in these. If one is established in these three fundamentals, one becomes virtuous and is ready for spiritual progress.

Observance of right principles, dedication to the ideals of spiritual life, surrender to the will of God by preparing oneself for its attunement through self-purification, is also a part of Yoga.

Balance of mind is Yoga. Patience, tolerance and endurance, physical as well as mental, are Yogic virtues. Control of mind is Yoga. Control of the senses is Yoga. Mastery over oneself is Yoga.

Yoga is equanimity, or equipoise, or equilibrium.

Yoga is skill in the performance of right action.

Yoga is freedom from attachment and desire for mundane objects.

Yoga is self-abnegation.

The first object of life in Yoga is to get over inordinate body-consciousness.

Dissociate your inner consciousness from the objects without, and unite your being with the Atma within. This is the goal of Yoga.

## YOGIC PRINCIPLES

First there should be the right perspective. The material world is not the only entity in life. The purpose of life is not solely the pursuit of material objects, but also of spiritual values.

Life should be guided by the principles of Dharma or righteous duty, Artha or pursuit of material means for contented



and honourable subsistence and philanthropy, Kama or fulfilment of reasonable desires, and, finally Moksha or aspiration for liberation.

The world is a preparatory field for Self-realization. It is a means and not an end in itself. It is a vast laboratory where the process of Yoga is worked out.

The Yogic principle of renunciation does not mean running away from the world, for that is impossible, but cultivation of a proper attitude to life and world, a capacity for correct evaluation; it means the renunciation of the little self.

Renunciation of selfishness and egotism is the most difficult process in Yoga. It is easy to renounce one's family ties but it is very difficult to renounce self-love and irresponsibility.

The Yogic meaning of detachment is not irresponsibility. It is not lack of initiative, drive, sense of duty; it is absence of selfish application and all its negative corollaries. It is absence of morbid attachment, not for the consideration of the good of others, but based on self-love and self-interest.

The Yogic student has, therefore, to equip himself with these qualifications: right understanding, dispassion, truthfulness, unselfish love, purity, balance of mind, self-restraint, self-culture, detachment, renunciation of 'I-ness' and 'mine-ness,' dedication to the will of God, and performance of one's duty as an instrument of the Divine. The whole process of Yoga consists in these. Other means are only auxiliaries or different methods for their attainment.

### DECISIVE FACTORS

An aspirant must first of all completely eradicate all evil tendencies in order to qualify himself for attaining perfection.

Success on the spiritual path depends entirely on the aspirant's own effort for progress and grace of God. Others can only show the way.

You can attain Self-realization only when you shed your lower nature and become spiritual in practical life.

Purify the mind by the practice of spiritual discipline: Japa, meditation, cultivation of virtues, selfless service.

The door shall open only when there is the right type of knocking.

The seeker should have an innate feeling of inadequacy in his material life and must aspire to know the Beyond.

The seeker after truth should have an intense and incessant longing to get free from the limitations of life, and to attain perfection, freedom, immortality and eternal bliss.

Unselfishness, love of all beings, and love of God, are the three aids to Yogic living.

Cultivate the technique of detachment, the spirit of renunciation, a strong desire for enquiry of the Self.

A true conscience, sense of purpose, sincerity and desirelessness are the marks of the Yogi.

Remember the triplet: 'Purification, renunciation and Sadhana.' These must go together. They must be based upon earnestness, firm faith in the Divine, and perseverance.

### ESSENCE OF YOGA SADHANA

Purify the mind and heart. Conquer the cravings and passions. Control the senses. Discipline the thoughts and emotions. Cultivate noble qualities. Be truthful, pure, compassionate, honest and content. Remember God constantly. Meditate on Him. This is the essence of Yoga Sadhana.

Stick to the spiritual path with keen



interest and tenacity, and plod on till the goal is reached.

An aspirant who wants to grow in saintliness should cultivate desirelessness, a spotless character and selflessness. It is the extent to which he grows in these that marks his spiritual progress.

Whatever impediments to spiritual evolution arise in your mind, then and there, at the very moment, they should be removed by the exercise of will and discrimination. Powerful impediments are within. External impediments are dependent on your mind.

Cultivate the opposite positive qualities respective of the impediments. Pray. Meditate. You will succeed.

Without genuine love in your heart, you cannot make any progress in Yoga. A heartless man is unfit to be a Yogi.

### ASANA AND PRANAYAMA

Then there is the question of the maintenance of a healthy body and mind. They are interdependent, and are instruments for Yoga Sadhana. For this purpose, Asana and Pranayama should be practised.

Practice of Asana and Pranayama should not be made into a fetish. They are a means, not an end. Daily practice of 15 to 30 minutes of Asana and 15 to 20 minutes of Pranayama is quite sufficient for the maintenance of good health.

Asana and Pranayama should be practised with ease and moderation, in the morning hours. Everybody can practise them, in moderation.

Sirshasan, Sarvangasan, Matsyasan, Bhujangasan, Salabasan, Dhanurasan, Paschimottanasan, Ardhamatsyendrasan, Mayurasan and Savasan could form the daily routine, in subsequent order, of the practice of Asanas, each for a duration of one or two minutes.

Simple Sukha Purvak Pranayama, i.e., deep and slow inhalation, retention without strain, and slow and full exhalation, should be done 10 to 20 rounds at a time. This can be followed by Bhastrika and Kapalabhati for a minute or two each. That is enough for the beginner. In summer one may do Sitali and Sitakari, with benefit.

### CONCENTRATION AND MEDITATION

Get up in the early morning. Have a wash. Sit in a comfortable posture. Keep the trunk and the head straight. Chant Om slowly, deeply. Steady the mind and fix it on the object of concentration such as the letter ॐ or the picture of your favourite deity or Jesus or Buddha or any proper symbol, placed in front of you, on the level of your eyes, at a distance of two feet.

Concentrate with open eyes on the object before you for a minute, then close the eyes and visualize the object in the centre of the eye-brows (Ajna), or in the region of the brain (Sahasrara) or of the heart (Anahata). When the inner visualization fades out, or the attention of the mind loses its hold on it, open the eyes and concentrate again on the object in front.

Repeat this process again and again until you are able to meditate without the aid of an external agency. An external object is essential for steadying the mind and its firm fixation.

As you go on with this process, mentally keep on repeating the Mantra associated with the object of meditation such as 'Om' for the symbol of ॐ, 'Om Namah Shivaya' for the picture or the idol of Siva, 'Om Jesus,' for Jesus.

You may also associate mentally the qualities of infinity, omnipresence, self-luminosity, purity, boundless mercy, grace



and compassion. All these association of thoughts, repetition of Mantra, etc., are necessary to prevent the mind from being diverted to other thoughts.

This is the basic process of concentration and meditation. At other times you may also practise concentration on a black dot, or a flower, or a candle flame, and you may meditate on the blue sky, the shoreless ocean, or on the nature of positive qualities such as peace, rising above the pairs of the opposites, contentment, sacred love towards all, and so on. But keep to the basic practice.

After meditation, say your prayers, and chant some selected Stotras or sing your favourite hymns.

Then do the Asanas and Pranayamas.

In the evening, if you are free, or before retiring to bed, have another sitting of meditation and prayer, followed by a brief period of self-analysis and stock-stak-

ing of the day as to how you have lived.

Maintain a spiritual diary. Have some good, practicable resolutions on a monthly or half-yearly or yearly basis.

Keep alive the earnest, spiritual attitude which you cultivate during your morning meditation, in course of your daily dealings with others, as far as possible, and keep the ideal of life ever in remembrance. If you have lapses, make amends, do more Sadhana, and keep your outlook fixed on the task ahead, rather than brood over past mistakes. Be optimistic always. Accept life cheerfully, rationally. Do not be lost in emotional effervescence, but be practical always.

Take care of your diet and company which should be wholesome and conducive to your spiritual progress.

Thus can you practise Yoga in daily life.

## Taoism and Sivananda's Thought

(Dr. Chou Hsiang-Kuang, PH.D.)

[Professor of Chinese, Allahabad University]

Taoism is both a philosophy and a religion. As a philosophy, it is traced to Lao-Tze, about whom the *Shih-Chi* or the 'Record of History' states:

"Lao-tze was a native of Ch'ujen hamlet, in Li-hsiang, in the state of Ch'u. His proper name was Erh, his pseudonym was Tan and his family name was Li. Lao-tze practised the Way (Tao) and the Virtue (Te). His doctrine aimed at self-effacement and namelessness. Lao-tze was a reclusive-gentleman."

Lao-tze's great work, *Tao Te Ching*, or the 'Way of Life' is the first attempt on the part of a Chinese philosopher to explain the origin of the world in a systematic form. Chinese Taoists recognize it as their Bible. Confucius gave us a description of

heaven in the following words: "Does heaven speak? The four seasons go on and all things are produced." He meant that heaven was the ground for the growth of "the manifold things." Yet he never attempted any presentation of the world as a rational whole.

### MYSTIC APPROACH

But Lao-tze's book *Tao Te Ching* searches for the 'world-ground,' leading to the mighty problems of the origin of the world, the meaning of life, and the relation of the individual to the great mystic force of the universe. The Chinese way of thinking, based on the Confucian tradition, remains mostly on the social level and lies mainly within the sphere of moral values. Lao-tze's book is a rare exception. His



doctrine of *Wu Wei* or *Inaction* was very much stressed by the later Chinese scholars, but his search for an ultimate Reality was neglected. It invites more thorough and comparative study now.

Lao-tze is the first Chinese philosopher who tried to found a religion or at any rate a system of rational mysticism. Before Lao-tze, all Chinese thinkers had spoken in terms of moral ideas or external policies for social and political betterment. No one had made the bold attempt to launch out on the deeper problem of the ultimate Reality. This was first done by Lao-tze. His philosophy begins with the declaration that Tao is the originator of the world. "Nameless in the beginning of heaven and earth; name-having is the mother of all things. These two nameless and name-having, though we call them by different names, in their origin, are one and the same. The sameness is a mystery—the mystery of mysteries. It is the gate of manifoldness."

### TAO, OR THE WAY

"How unfathomable is Tao ! It seems to be the ancestral progenitor of all things. How powerful and clear is Tao ! It would seem to be ever-lasting. I know not of whom it is the offspring. It appears to be anterior to any sovereign power."

The word 'Tao' in Chinese means 'Way' or 'Course of Heaven.' The first meaning of this word is that every man walks or follows it naturally; the second meaning is that law or reason follows from it. In close connection with it, is the term reasoning; it means rational. The Hindu equivalent of the word Tao is Brahman or Atman. Tao, according to Lao-tze, is a power, a force, an activity which produces this world; it is self-existent, autonomous and self-evolving. So the *Vedas* declare that Brahman exists always, in His own glory and His own power. The universe is Himself and

is in Him. He is immanent in it and transcends it. Swami Sivananda says also that God is the way, the source, the goal, the truth and life. (See *Philosophy and Teachings of Sivananda*, p. 222). Again Swami Sivananda says:

### BRAHMAN AND TAO

"Brahman or the Absolute is not existent. He is existence itself. Brahman or the Absolute is the cause of all, but Himself is causeless. He is the origin of the entire creation. He is the goal of all scriptures, the great refuge of all creatures, and the bestower of emancipation." (See *Himalaya Jyoti*, p. 30).

As Plotinus puts it, it must produce everything out of itself, without suffering any diminution or becoming weaker. Essences must follow from it, yet it must experience no change; it is immanent in all existence. Plotinus used the term 'Universal Mind,' which also may be taken as another equivalent of the Tao or Brahman.

Lao-tze goes on to say that the creative process is unknowable. Although many philosophers and theologians in the East or in the West, have tried to explain why God created the world, yet no one has succeeded. So Lao-tze says:

"The Tao which can be expressed in words, is not the eternal Tao; (but) the name, which can be uttered, is the eternal name." Again he says:

"It (Tao) must be regarded as the Mother of the universe; its name I know not, to designate it, I call it Tao; endeavouring to describe it, I call it The Great."

### THE INDESCRIBABLE

All these attempts to describe it amount to declaring that Tao is that which cannot be expressed, because description would mean determination or limitation. Any description will only serve to make the



infinite finite, the unlimited limited, and the all-powerful less powerful.

Swami Sivananda shares the same idea when he says:

"Brahman or the Absolute is like a void, as it transcends all relativity and is indescribable. It is devoid of the finite things of our ordinary experience. Brahman is illimitable, indivisible, inexpressible and attributeless." (See *Himalaya Jyoti*, p. 29).

In the words of *Brihadaranyaka Upanishad*: "God cannot be described in words, or thought of by the mind. Yet He can be realized by intuition, or purified and illuminated intellect."

According to Lao-tze, what can be expressed in words are the things of the empirical world. Since the eternal Tao is not of this world, it cannot be expressed or described. In other words, the eternal Tao belongs to the category of the ineffable.

### THE NOMENCLATURE

What is most interesting is that the terms used by Lao-tze are novel; they do not appear in the vocabularies of other Chinese thinkers. I shall mention here some of these terms which form the central theme of Lao-tze's philosophy.

1. One
2. Trinity
3. Tranquillity
4. Return

The term "One" was interpreted by the thinkers as the beginning of all numbers; they did not attach a special meaning to it. But in Taoist canons, the term "One" has not the mere numerical sense. Lao-tze's One, to my mind, should be written in capital letters and called "THE ONE." It has nothing to do with the other numerals. So Swami Sivananda says:

"The One Atman, the sole Reality, exists eternally." Again:

"Beyond the many is One, the infinite, the eternal, perfect, the all-embracing Reality, revealed to us by mystic intuition." (See *Himalaya Jyoti*, p. 28)

Unity with the One may only be achieved by passing through the variety of the many. Through man to God, through life in its infinite aspects to the Source of life, is the Way of Tao. It is at once a Way of approach and a Way of rejection: "Among men, reject none; among things, reject nothing. This is called comprehensive intelligence."

### THE TRINITY

According to *Tao Te Ching* of Lao-tze: "Tao produced one; one produced two (duality); two produced three (Trinity) and three produced a myriad of other things."

Berolinensis Monttucci opined that the spreading of the knowledge of the Highest, united in three persons, was the chief purpose of the book, *Tao Te Ching*. He said: "We find in the same book so many sentences which refer to the Trinitarian God. No one who has read this book can have any doubt that the mysticism of the Holy Trinity theory was referred to by the Chinese 500 years before the birth of the Christ." No doubt, Lao-tze had a theory of Trinity; the number Three is in his system of thought. But whether Trinity according to Lao-tze is the same as that in Christian theology, is doubtful. The Chinese Trinity can only be interpreted in the words of Swami Sivananda:

### VEDANTIC ANALOGY

"Vedanta is an amplification of Sankhya. Vedanta speaks of the one, secondless Brahman or the Purusha, and dependent Maya. Prakriti is nature. It is known by the names of Maya or Avidya, or manifested power. It is inert. It has no existence of its own. It is put in mo-



tion because of the presence of the Purusha, who is pure consciousness, just as iron-pieces are put in motion because of the magnet. This visible, relative universe of phenomena is an effect of Prakriti. When two things meet or unite, a third thing is produced. This is the experience in the universe. To cite an instance, when clouds meet together, thunder and lightning take place. You take betels and lime, and a red colour is produced. Even so, Prakriti and Purusha join, and a third thing, the individual Jiva, is produced." (See Swami Sivananda's article, *Philosophy of Prakriti and Purusha*)

### TRANQUILLITY

In Chinese philosophical vocabulary, tranquillity means that one is by oneself. You reflect in your own mind, so you are by yourself. But this ordinary explanation of this theme is not enough. It is still better if we take Swami Sivananda's explanation on it. He says:

"As a man thinketh, so he becometh; it is one of the great laws of nature. Think you are pure, pure you will become. Think that you are a man, man you will become. Think you are Brahman, Brahman you will become." (See *Light, Power and Wisdom*, p. 66). This means that you return to yourself and gain union with Brahman. Lao-tze says:

"Tranquillity is to return to your root."

This root is nothing else but the eternal Tao.

### MAN'S BIRTHRIGHT

Another concept which is closely connected with tranquillity is in that word 'Return.' Lao-tze is so disgusted with pleasure-seeking, which prevails in the external world, that he exhorts people to go back to their own 'root.' He means that to concentrate your mind on yourself is to return to your root, or to attain through in-

tuition, union with God. On this very problem, Swami Sivananda always instructs us that we should do Sadhana to attain union with God. He says:

"You are the heir of God. Lift up your mind and heart into divine glory. Recover your divine lustre. Awake, O man! Thou art a pilgrim of the infinite. Conquer desires and cravings, and attain the peace that passeth understanding. March forward and reach the goal of oneness with God." (See *Himalaya Jyoti*, p. 2)

Again: "Life is meant for God-realization. Life is a medium for evolution." (See *Sivananda's Vision of Perfection*, p. 28)

### CHILDLIKE ATTITUDE

Lao-tze goes on to speak about the idea of an ideal man. The child's knowledge and desires are both very simple, and so, when Lao-tze speaks of the man who has cultivated himself in the spiritual field, he often compares him to a little child. For example:

"I alone am inert, giving no indication of activity, like an infant that has not yet smiled."

"He who holds the Te (virtue) in all its solidity, may be likened to an infant." Swami Sivananda also shares the same idea. He says:

"Have an eager, receptive attitude to imbibe the teachings of your master. Be absolutely guileless, frank and candid like a child." (See *Light, Power and Wisdom*, p. 167).

Swami Sivananda, who himself has combined the simplicity, innocence and truthfulness of a child with the sublimity, spirituality and sweetness of a sage, says:

"I am childlike in my Swabhava (nature). So I mix with all. I become one with all. I am very happy and joyful and make others also happy and joyful." (See *Sivananda's Vision of Perfection*, p. 5).



## SAGES' MINDS ARE ONE

When we read the above passages we find a number of similarities between Lao-tze's philosophy and Sivananda's thought. It is my belief that truth fills the universe. This is what is meant by saying that beyond truth, nothing exists; outside of things, no truth exists. I have no better explanation than what was said by the great Neo-Confucianist, Lu Chiu-yuan (1139-93 A.D.):

"If in the Eastern Sea there were to

appear a sage, he would have the same mind and the same truth. If in the Western Sea there were to appear a sage, he would have the same mind and the same truth. If a hundred or a thousand generations ago or a hundred or a thousand generations hence, sages were to appear, they would have the same mind and the same Truth."

An English poet said: "East is East, and West is West, and never the twain shall meet." Yet, China in the East and India to its South-West are spiritually one. The Himalayas divide only to unite.

## How to Realize the Self

(Yogi Shuddhananda Bharati)

Close your eyes; watch inside; the heart beats; the mind wanders. The mental impressions play upon the endless rolls of thought-impulses. You will feel an inner world which is a subtle play of objective life in the subjective consciousness. It is a conceptual picture of the physical life. It responds to the impulses of the Chitta which records perceptions, sensations, impulses, conceptions and impressions. The ego asserts and affirms them—*cogito ergo sum*. The mind sets them aplay. The ego, "I", conducts the assertive play of mental impressions in dreams. But there is a witnessing "I" behind this play—the Self-conscious Subject.

Open your eyes; look around. You will see the objective world of Nature—the world of endless battering waves and agitations. You touch, hear, see, smell, taste and yourself act on the moving stage; of which the mental impression is a movie. Even this objective contact or knowledge of the world has a subjective Consciousness behind. Without that the senses cannot operate. What the mind and the senses feel is a distracted image of the universe. It is simply the restless waves of the sur-

face-life that the senses and the mind feel.

## THE NUMENON

If you can turn to the innermost depth of the being, you can feel the current of infinite life, in the transcendent Reality which throbs "I, I" in the heart's conscious core. Then you will be conscious of the living power, *numenon*, behind the phenomenal fantasmagoria. Retire into inner peace. Away from the ego-centre mind. Descend into the temple-cave of the central Self. There is the nameless, formless Bird of Light cradled in the mystic symphony of "Tm, Aum." It is the supra-conscious Reality, the kernel of our psychic being. It is the eternal Light, charged with divine bliss and peace, before which the sun and the moon are darkness. It is the supernal splendour of the Reality. It is the power of freedom that liberates us from the bewildering illusion of the tangled mental fetters.

## FOUR-FOLD SADHANA

There are four Sadhanas or practices towards this freedom of the spirit. They are: (1) discrimination between the eter-



nal and the ephemeral (*nityanityaviveka vicharam*), (2) renunciation of the desire to enjoy fruits of acts here in the world and there in heaven (*ihaamotra phala bhoga-viragam*), (3) cultivation of six psychic qualities [*sama*: equanimity of the mind; *dama*: restraint of the senses; *uparati*: renunciation of desires and expectations; *titiksha*: patience and forbearance; *sama-dhana*: one-pointedness of mind; and *sraddha*: faith and sincerity] and (4) aspiration for liberation (*mumukshutva*).

By these four-fold practice the senses are controlled, the mind calmed, desires cease, patience is established, meditation is fixed, the mind is absorbed in the Self. Individual vanity ceases. The spirit feels its infinity. We live in the halo of divine peace and bliss. The heart's knot is broken; doubts are cleared; Karma perishes.

### THE TWO BIRDS

The *Katha Upanishad* brings out in four lines the relationship between Jiva and Siva, the soul and the Whole, the "I" and He. Two birds of beautiful feathers are inseparable friends. They reside in one tree.

The tree here is our body. The two birds are the individual soul and God or the supreme Soul. The individual soul is the Jivatma; the supreme Soul is the Paramatma. Jivatma is Paramatma involved in mind, life and body. God and the individual soul reside in the same body. God is immanent in the soul. Both are inseparable. But what is the difference in them?

Of these two birds, one eats with relish the fruit of the tree; the other bird

does not eat but keep awitnessing—an observer. What is the fruit? Is it the fruit of a forbidden tree? It is the fruit of actions in one's existence, which bind the mind, the involved soul, to the results of good and bad. The individual soul clings to the mind which is a dividing principle. It is involved in the Cosmic Play of modes and dualities. The Divine Bird is detached, unruffled. It is free of the mind and its modifications. It is not affected by the Cosmic Play and its results.

### IDENTITY

In the same tree, the fruit-eating bird, the mind-involved soul, forgets its divine nature. It is deluded, entangled, feels miserable.

The Divine Soul, the Free Bird, the Eternal Witness, is ever delighted. It is God, whom devotees worship. The other bird, in course of time, comes to its senses. It sees the higher bird and its greatness. It realizes the other to be its true Self; and then it is free from delusion and misery.

The "I" the Supreme, and the "I" the soul bound by nature which is Maya, are like the Sun and its image. Maya is Prakriti, nature; God is the Lord of Maya.

The Supreme, the Paramatma, like ghee in milk, subtly exists in all. He encompasses the world; hides Himself in all beings. To know Him is to be liberated from all bondages.

Mind-bound soul is Jiva. Jiva minus mind is Siva. The unique one, Siva, is ever blissful. To know That is to be That. Be That! Thou art That!

### WHERE IS HAPPINESS?

*Happiness is in peace; happiness lies in mercy. It is in complete surrender (to God). It lies in want of desire. It is in faith in God; it is in the company of saints. It is in singing songs of divine praise. It cannot be found in crowds or in solitary places. It is in disgust for public praise or censure. It is in being one with the infinite.*

—Visobc Khechar



# Religion and the Genesis of Moral Sense

(Prof. Will Durant)

Religion has been, along with the family and the teacher, a tutor of character. For fifty thousand years or more, man lived as hunter before he took to tilling the soil. Probably, man's native character as it is today was formed in that hunting life. He had to be greedy because the food supply was precarious and irregular; he had to be pugnacious to fight for food and mates; he had to be easily stimulated to reproductive ecstasy, because a high birth-rate seemed desirable.

What are now, through excess, our major vices, were then virtues—qualities making for survival of the individual or the group. When agriculture developed and became the chief tool for survival, these powerful impulses had to be restrained. They were restrained by a moral code transmitted through parental authority, family discipline and religious instruction. That moral code, though against the grain of the flesh, was accepted partly through fear of parents and very much through belief that the code came from an all-seeing God who would reward every virtue and punish every vice.

Those who specialize in science will find it hard to understand religion, unless (they) feel, as Newton and Voltaire did that the harmony of the spheres reveal a cosmic mind, and unless (they) realize, as Pascal and Rousseau did, that man does not live by intellect alone. We are such microscopic particles in so vast a universe that none of us is in a position to understand the world, much less to dogmatize about it. Pascal trembled at the thought of man's bewildered minuteness between the two infinities—the immensity of the whole and the complexity of each part. Let us be careful how we pit our pitiful generalizations against the infinite scope, variety and subtlety of the world. ....

The greatest task of schools is to transform egos into gentlemen. A gentleman is a person continually considerate. Kind words cost so little and are worth so much! Speak no evil of anyone: every unkind word would sooner or later fly back into your face, and make you stumble in the race of life. *De vivis*, rather than *de mortuis, nil nisi bonum*. To speak ill of others is a dishonest way of praising ourselves; let us be above such transparent egotism. If you can't say good and encouraging things, say nothing. Nothing is often a good thing to do, and always a clever thing to say. ....

Expect to reform the government only after you have reformed human nature and your own. Corruption is natural in government because it is nature in man. Don't be frightened by the international situation: it is normal; man is a competitive animal, individually and in groups. I believe that intelligent fear will keep us from international suicide. Evils usually beget their cure through their excesses; so, now, the balance of terror is making for peace. ....

Indeed, our schools have put too much stress on intellect; too little on character. We have sharpened our wits even while weakening our restraints. In my youth, I used to talk about the bondage of tradition; now, as befits old age, I distrust the fetishism of novelty. We exaggerate the value of newness in ideas and things. It is so much easier to be original and foolish than to be original and wise. For every truth, there are a thousand possible errors. Let us not try to exhaust the possibilities (of evolution).

[Adapted from an address at a high school graduation ceremony in the United States].



# Rishi of Rishikesh

(Sri T. L. Vaswani)

[A message sent on the occasion of Swami Sivananda's 73rd Birthday]

To me,—a lover of God and the gods,—sacred are the days of men and women,—of some children, too,—who have, in work and worship, in heroic life of martyrdom or self-abnegation, partly revealed the Wonder we call Life. Such days observed in humility and love draw us, I feel sure, nearer to the Life Divine.

It is a joy to me that you of the Swami Sivananda Group are celebrating September 8th,—the birthday of your great leader and master (Swami Sivananda).

I am not a Sadhu: I am not a Swami: I am not a leader: I am not a Guru. I wish to be a disciple of disciples. I believe in the divinity of man and have a simple message to every one: "*Ecce Homo!* Behold the One Divine in all,—the Man in men, the *Purusha* in all forms, all marks, all manifestations!" What right have I to speak of the great Swami of Rishikesh?

His Holiness Swami Sivananda is, to me, a symbol,—of an Ideal which is greater than an individual. In Swami Sivananda, I see the play of a Hidden Life,—genial, gentle and generous: I have not known many with such a nobility of spirit. And is not such a life only a part of that truly beautiful life which we call the Life Creative? This day, I pray that more and more of the Life Creative may express itself through him in the days yet before him.

You have the privilege to live in the presence of one whose daily life is more luminous than a million books. To you comes the call to *life*,—a life of self-fulfilment, self-realization,—to that true life of which the secret is Renunciation. Swami Sivananda lives each day the life of renunciation. Drink of that life, more and more!

And this day, as you sit at his blessed feet and drink of the living waters of life, bless me,—a servant of all the saints and seers, all the Bhaktas and disciples of Divine Humanity! Bless me,—this I beg of you, of every one of you, and of him, your great Leader and Teacher. For in this, I verily believe, lies the rich meaning of life. Not in dry leaves of dead parchments, not in the ritualism of a day that is dead, not even in the "logic" and "metaphysic" of a "medieval" mind lies, as it seems to me, the meaning of life,—the Life for which untold millions in India and the world are hungry, today.

The meaning of life, beloved brothers and sisters, lies in a return to the Mystery of the Spirit, the Wonder of the Atman, whereof the Gita sings in words which have often touched my eyes with tears:—

*Ashcharyavat pashyati kashchid enam  
ascharyavad vadati tathaiva cha'nyah  
ascharyavat chai'nam anyah shrinoti  
shrutva'pyenam veda na chai'va kaschit.*

In Wonder is the birth of the New Man,—the birth, the re-birth of man, in God. Beyond the chaos and conflict of today, beyond the trials and tribulations, of sorrows and sufferings of man which give to life the gift of tears, beyond the battleground of time and history, is the Spirit of God which is the Spirit of Humanity,—is the fulfilment of your Destiny, beloved brothers and sisters! Forget not, this blessed day, to meditate on the Spirit,—the Creative Spirit of Life. And, believe me, only in the Spirit can the Rishis of yore, who are not dead but still have the Word of Wisdom for all the nations, reveal the Life Divine to you, to me, to all aspiring hearts in East and West.



## SPIRITUAL LEADERSHIP

[A Telegraphic Message]

*To Sri Swami Sivananda:*

Beloved of gods and Rishis ! This blessed day I bow to you with love and reverence and join devotees and admirers in the Arati of thanksgiving and joy. Your Holiness is to me a symbol of true leadership, which is fellowship of heart

*73rd Birthday Greeting*

## Tower of Hope and Strength

*(Sri J.P. Vaswani, Poona)**Beloved Swamiji,*

Your birthday comes again to bless many an aspiring heart. I love to think of you as belonging to the race of those who are birthless, deathless, immortal. It is the body which is born. And what is born must surely die. But you, beloved Swamiji, are of the Imperishable, the Everlasting, the Eternal. Are you not a Light-house in which burns and ever burns the Undying Flame of Love,—love of God and love of His suffering creation? And the light of your life hath travelled to many parts of the world: the light hath illumined the pathways of many struggling, aspiring souls. Therefore, your sweet, serene face is engraved on the tablets of many hearts, and your name is to thousands of your devotees and disciples, the world over, more fragrant than the roses of Iran.

This day, I humbly join in the chorus of congratulations which, I have no doubt, will come to you from many friends and admirers, far and near, who, like me, feel grateful to you for the spiritual uplift and inspiration they receive from your books and periodicals and, above all, your dedicated life. This day, I stand before you, holding in my hand the humble offering

with hearts, in the service of the common man, and which stands on a common platform with all in the blessings which the Spirit Eternal pours upon all for the service of the poor, lowly and forlorn. I am grateful for temple *havan*, *satsang* and prayers for this humble individual whose highest aspiration is to be among the lowest of the low and be lost and forgotten in the wounded heart of Krishna the Beloved.

of a flower: it is the flower called "Forget-me-not." And this day, I wish you many years still of service to pilgrims on the Path. May you continue to declare the truth that life is blessed in the measure in which it is dedicated to the Eternal Spirit. For, above the visible is the Invisible,—the Unseen and the Eternal. All that is visible will pass away: but the Unseen, the Eternal, will abide for ever.

In an age which is dominated, alas, by greed of gold and passion for power and the pride that veils the Wisdom and the Beauty of the Spirit, you are one of those few truly great ones who stand as towers of hope and strength, unmoved, unshaken by tempest. May your humble, heroic life, radiant in sympathy and sacrifice, grow from more to more in the fruitage of holiness !

With love and reverence in my heart, I bow down to you, this blessed day, and ask you to so bless me that I may cling, more and more, to the lotus-feet of the Lord, and that in my love for Him I may not forget to love and serve His broken, bruised children,—manifestations and unfoldings of the One Life Divine !



## Poet-Saint Abdur Rahman Jami

(Dr. M. Hafiz Syed, M.A., PH.D., D. LITT.)

Mullah Nooruddin Abdur Rahman Jami was born on 7th November, 1414 A.H., in a town called Jam. His poetic name was Jami, which became so famous that people forgot his own name and addressed him as *Jami*. His spiritual teacher was Maulana Saduddin Kashgari who was one of the exponents of Nakhshbandia school of Islamic mysticism. When he was hardly five years old he came in contact with Khwaja Mohammad Parsa who sowed the seed of spirituality in his heart.

When he came of age and wrote *Nafahatulans*, he mentioned this incident of his life. It was in the Arabic month of Jamadi-ul-awwal that Khwaja Mohammad Parsa was one day passing through Jam, when Jami's father placed his son in the palanquin in which Khwaja was seated. The Khwaja paid special attention to this child and gave him one seer of sugar candy.

Jami acknowledged with deep gratitude what he owed to the Khwaja from his childhood. It was the Khwaja's touch that awakened in him the true spirit of spirituality. He was educated in traditional arts and literature under the guidance of Mulla Janaid. His biographers have recorded his unusual gift of intelligence, memory and keen spiritual insight. He has left behind him altogether forty-four books of great spiritual value. He had equal command on prose and poetry. He was held in very high esteem by his contemporary mystics. He tried his best all his life to hide as far as possible his spiritual attainments. When he visited the K'aba (in Mecca) he was greeted with great affection and reverence by the people there.

His mystical creed was unity in God. He believed that the only reality was God. He was a great lover of the Prophet Moham-

mad and wrote a number of poems in his praise.

One of his famous treatises is *Lawahey Jami*, containing the essence of divine wisdom and showing the pathway to God. Some of his fundamental teachings are summed up in these *lawahis*. In the first *lawahi* he preaches that the aspirant should withdraw his attention from every outer thing and concentrate on God. In the second, he emphasizes the need of keeping oneself detached from worldly-minded people.

Only single-minded devotion to God can grant an aspirant peace of mind. The third *lawahi* says that God is ever present everywhere and He guides and controls our inner and outer life. It is a thousand pity, says he, that we disregard the source of our being and occupy ourselves with things other than Him. The substance of the fourth *lawahi* is that except God everything else is perishable. To desire anything than God is futile and vain.

The fifth *lawahi* says that all the attraction and fascination of the outer world are a mere fragment of divine manifestation. Every grandeur, glory, beauty and goodness have sprung from God. The sixth has discussed the real origin and constitution of man. So far as man's physical form is concerned, it is a coarse body, subject to change, decay and death, but in his spiritual essence he occupies the highest place. Therefore, it is man's duty to realize his own Self and constantly remember God.

No moment of a true aspirant's life should go without constant remembrance and repetition of God's name, says Jami. While eating, sleeping, hearing and talking

he should always bear God's name in his heart and mind.

As an aspirant is expected to occupy himself in constant devotion to God, he is naturally expected to keep his mind free from worldly objects and attachments. By *fana* or annihilation is meant complete merger of one's consciousness with the supreme Reality.

It should be borne in mind that so long as one's senses are not properly controlled, it is rather difficult to keep one's mind devoted to God. Therefore, one should try to free oneself from the chain of worldly pursuits. In proportion as one detaches oneself from earthly concerns, one would find greater zest and happiness in one's austere and devotion.

## National Health

—AND INDIAN SYSTEM OF MEDICINE—

(Dr. A. Lakshmipathi, MB. CM.)

[President, Central Council of Indian Medicine, and Board of Ayurveda, Hyderabad]

### BODY AND CHARACTER

The health of the nation should not depend upon the doctor and his medicines. It should be natural. Body-building and character-building are the two pillars essential for the building of a healthy nation. According to Indian traditions, the four goals or aspirations of man are Dharma (righteous conduct), Artha (acquisition of wealth and power), Kama (satisfaction of reasonable desires) and Moksha (salvation attained by the development of detachment). These are called the four Purusharthas of man. Moksha is called the Paramartha—the supreme goal of man. Ayurveda is thus primarily an Adhyatmik science—the science of the soul.

President Rajendra Prasad has said that the goal of medical education should be to empty the hospitals by teaching the people to be immune to disease and not to multiply the number of hospitals by helping the increase of disease on one hand and tempting to cure them on the other. He said that the medical profession should be self-liquidating profession and that the medical men should go round as health visitors to prevent disease.

### SELF-CONTROL

The approach of the Indian systems of

medicine is to prevent disease by promoting self-control (Atma Niyantana), self-reliance (Atma Viswasa), self-denial and self-help. It is more important to develop the constitution and temperament of man than to eliminate the agents producing disease.

For example, a piece of teakwood is not attacked by termites wherever it may be thrown, whereas timbers of inferior kinds are easily affected by heat and moisture and other atmospheric conditions. They are easily subject to the attack of termites and other deteriorating agents. Similarly, a man with a harmonious development of his body and mind is not attacked by any disease caused either by internal or external causes. The approach of the Indian systems is to promote this equilibrium of tissues, called Dhatu Samyatra, by improving the constitution of man. Modern civilization has brought with it certain unhealthy habits, which are responsible for the degeneration of the cells and tissues. On the whole, modern civilization does not seem to be conducive to good health. In this country, the moment a man wears a white shirt, he finds it beneath his dignity to do any physical work in the field or in the factory. The consequence is that new di-



seas such as diabetes, high blood pressure, heart diseases, nervous affections and rheumatism have now become very common. The remedy for this is that more importance should be given to the social, economic, moral and spiritual aspects of human life (Dharma, Artha, Kama, Moksha). All this can be done with the aid of the teachings of the Indian systems of medicine.

Although crores of rupees are spent by the Public Health Departments in the several States, there has been no substantial improvement in the condition of health in the rural areas.

I say emphatically that the neglect of the Village Vaidya has contributed largely to the failure of our efforts. The Village Vaidya is an intelligent man, who, in addition to his technical skill, has great influence in the area of his practice. What is required is to give him a little training to make him up-to-date and more useful to the public.

### THE SIX ESSENTIALS

The consideration of the following six points is absolutely necessary for the promotion of national health and social welfare in India.

#### 1. THE PROPER APPROACH

The approach to the problem of national health should not merely be physical and mechanical as it is today, but it should also be emotional, moral and spiritual.

The positive health of a man should depend upon himself, who should be trained to develop self-control and self-reliance. Disease is nothing but the development of the defensive forces which oppose the invasion of the body by external agents. It is the struggle of the cells, tissues and the mind against a disturbing agent.

Modern medical science has been weighed and found wanting. Alexis Carrel, one of the most progressive of scientists,

says: "In spite of all the hygiene and comforts, the modern educated man dies suddenly in bed or in the office at an age when his parents were tilling the land or managing their business vigorously. It is easy to conjecture that this premature wearing out of the modern man is due to mental worries, lack of economic security, overwork, absence of physical and moral discipline and excesses of all sorts without self-control."

#### 2. THE 'PANCHA SUDDHI' PROGRAMME

The path of medicine is a path strewn with thorns. We hear reports of death on account of allergy due to injections. The Arogya Yatra—"pilgrimage" for health by adopting the five-fold path of purification of man, which I call Pancha-Suddhi, is the safest path. It disciplines man to lead a healthy and happy life.

*The Five Tenets are:* Deha Suddhi (bodily cleanliness); Desa Suddhi (environmental cleanliness); Ahara Suddhi (cleanliness of food or promotion of perfect nutrition of body and mind); Manas Suddhi or Chitta Suddhi (purity of mind: it depends upon the development of self-control to avoid unhealthy habits; purity of the mind depends largely upon the purity of food; prayer to God purifies the mind); and Atma Suddhi (purity of soul) or spiritual purity which is necessary for promoting the brotherhood of man; it creates Bhuta Daya, i.e., to feel compassion for the poor and the distressed).

Charakacharya included 'wars' in epidemic diseases (Samkramika Vyadhi), and he said that the virus of disease in the form of Adharma such as greed and jealousy infects the brains of leaders and destroys nations.

The Pancha Suddhi programme is necessary to correct the evils which are all classified under Adharma.

### 3. LOCALLY AVAILABLE DRUGS

Simple drugs of vegetable origin which are found to be very valuable in the treatment of common ailments and which now go waste in our backyards and in forests, should be utilized as far as possible. A herb garden may be easily developed in every village in India. It will help a great deal if we can conserve the medicinal plants that grow in the waste-lands around the villages.

### 4. THEORIES OF AYURVEDA

The fundamental principles of Ayurveda incorporating the theory of Trigunas, namely, Sattwa, Rajas and Tamas, which explains the enlightened, the emotional and the ignorant and lazy temperaments in man, and the theory of Tridoshas, which explains the disturbances in the nervous, digestive and lymphatic systems, respectively, and the terminology of which is easily understood by the people, should be taught to all medical students in India. Our civilization, our philosophy and our very mode of life depend upon the understanding of these theories.

Ayurveda is based on truth. Ayurveda believes in God. Ayurveda asks us to give up atheistic attitude. Ayurveda is still deeply rooted in the soil of India. Even now, it serves over 85 per cent of the population. Ayurveda is better suited to the climate and temperament, and to the moral, social, economic and spiritual life of our people. Ayurveda is bound to survive in India, because it is based on absolutely scientific principles. Our Asanas are best suited to teach self-control in addition to building up a strong body. The Indian system of massage is both preventive and curative of many diseases. It is a very good rejuvenator (Rasayana).

The science of dietetics in India is very much advanced. Articles of diet are classified into three classes, namely, Sattwic,

Rajasic and Tamasic, according to Ayurveda. Those which help to promote the subtle faculties of the mind, such as memory and intellect, are classified as Sattwic, and those which promote the building up of the physical body are classified separately as Tamasic. Those which excite the emotions are classified Rajasic. This theory cannot be learnt without the understanding of the pharmacological theories of Ayurveda.

### 5. HEALTH EDUCATION

Any measures of public health which do not have their foundations at the village level are doomed to failure in India. Therefore, the curriculum of education of elementary and secondary schools should include the subjects of simple domestic medicines and rules of health (Arogya Sutras) according to Ayurveda.

The younger generation of medical students should not think in terms of disease and its cure but they should be trained to prevent disease by propagating the tenets of the Pancha Suddhi (the five-fold purifactory method) which is a safe path to positive health. The system of Asanas, massage and oil bath develop the necessary self-control and firmness of the body and mind, which promote immunity against disease, microbic as well as metabolic, bodily as well as mental. We are now deceived by the glamour of modern civilization. The Pancha Suddhi movement has not come a day too soon. It has international importance.

In fact, the curriculum of medical education all over the world should take into account the social, economic, moral and spiritual aspects of human life. Dharma, Artha, Kama and Moksha should be harmoniously attained.

### 6. THE USE OF PRIVATE SECTOR

Voluntary effort of the people in the matter of promoting positive health of the



nation is absolutely necessary. The programme of Arogya Yatra, which recognizes the Village Vaidya as the centre of all health propaganda in India is vital for the success of all our efforts. The Government of Andhra Pradesh have recognized this and issued the G.O. (Ms. No. 2266, Health, dated 30th October, 1958) which gives due status to the Village Vaidya and enables the establishment of Arogya Kendras or Health Centres and herb gardens extensively with his aid and with the voluntary effort of the people. The aid of the private sector is essential for the promotion of positive health and prevention of disease in our country.

### GRAM SWARAJ FOR HEALTH

The Government of Andhra Pradesh has taken a bold step in recognizing the Village Vaidya. They have made the Village Vaidya responsible for the health of the people. The G.O. of Andhra Pradesh should be adopted by all the States. Arogya Kendras (Health Centres) should be established extensively in the country under the guidance of the Village Vaidya. This movement will give a training for the people in self-government (Gram Swaraj) in matters relating to the health of the nation. One Arogya Kendra should be established for every thousand of population.

### THE WORK BEFORE US

It is now time for the Village Vaidya to rise to the occasion and show his capacity. The future of Ayurveda depends upon the successful working of the Health Centres and herb gardens to be established in every village. I have planned to establish two thousand (2,000) Arogya Kendras in

Andhra Pradesh during the year 1959. This plan should be adopted in all the other States in India. The progress of Ayurveda should not depend upon the Government but on the patronage of the people. In a democratic set up, the voice of the people must be heard. We should act quickly and vigorously, so that Ayurveda may not lose its foundations at the village level in the glamour of modern civilization. Our internal differences should not come in the way of united action.

### SUMMARY

The purificatory movement of Pancha Suddhi, the establishment of Arogya Kendras (Health Centres) and Arogya Dan Patra (Health Gift Box) in the houses of the well-to-do, the collection of Arogya Nidhi (Dhanvantari Fund) through health volunteers (Arogya Seva Dal) and growing of herb gardens in every village should be taken up on a country-wide scale.

The Gurukulas of Indian Medicine should be revived and every Vaidya should prepare another Vaidya who will be at least equal to him. The Government should conduct examinations for these Gurukulas to test the capacity of the Vaidyas turned out of the Gurukulas and recognize them.

The Indian tradition of a Vaidya having another profession to support himself and to do his medical services as a matter of charity or almost free, should also be restored. The examinations could be very stiff, but the mode of education by the apprenticeship method for training an efficient Vaidya need not be very costly in India. Ayurveda is a fine art that has to be learnt round the craft. The Gurukulas are best suited for this purpose.

### CHARACTER

*In happiness and unhappiness, in joy and sorrow, in success and failure, in victory and defeat, in religion, faith and circumstances, in all the issues of life, the determining factor is character. As you make your character, so will you shape your life.*

# Vivekachudamani

(Sri Swami Narayananda)

प्राचीनवासनावेगादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दीभवति वासना ॥४४४॥

443. If it is maintained that by the force of old desires, the Jiva continues its transmigration, we say, no. By the knowledge of the one Reality, the desires get weakened.

*Commentary:* Just as the potter's wheel goes on rotating by the force of the previous movement, so also by the force of the previous Samskaras, the earthly existence continues even for a man of realization: this is a doubtful argument. The mind of a self-realized man is dead. The seeds of Samskaras are fried and destroyed. In the absence of worldly Samskaras, there cannot be the perpetuation of Vasanas.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनिषिणः ॥४४५॥

444. The force of passion even in an inveterate sensualist is checked in the presence of his mother. Even so, when Brahman, who is full of bliss, is realized, men become passionless.

*Commentary:* The urge of desire exists in a man as long as there is imperfection, as long as there are wants and Samskaras. As long as the 'full' is not realized, there is the craving for the 'part.' But when that which is full of bliss is realized, the desire for momentary, sensual pleasure, which is limited and mixed with contrary emotions, disappears.

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धफलदर्शनात् ॥४४६॥

445. To one who practises meditation, the external appearances do not cease to exist. The scriptures declare that Prarabdha is the cause of that—from what is observed as the result thereof.

*Commentary:* If the aspirant devoted to meditation on the Reality still continues to be troubled by the idea of the external world of sense-perception, and if he is influenced by their effects, it is no surprise, for it is caused by the Prarabdha of the individual.

Unless and until there is complete cessation of one's Prarabdha, Nirvikalpa Samadhi is not possible. The world continues to exert its influence even on the highly advanced spiritual aspirants. They are subject to the experience of the cross-currents of the world, though, because of their wisdom, they are not easily swayed by them. The world ceases to exist, in effect, only when the Reality has been realized. It is only the Jivanmukta who can live in this world like a lotus leaf in a pool of water.

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुञ्चित् ॥४४७॥

446. As long as Prarabdha exists, so long there is the enjoyment of pleasures and the like. The appearance of the fruit is always seen after the action and never without an action.

*Commentary:* There can be no fruit without a seed. There can be no effect without an action or a cause. As long as Prarabdha exists, there will be the enjoyment of the fruits thereof, good or bad. Even the realized sage has to work out the Karmas done in his present birth. His personal inclinations, etc., will be guided by the Prarabdha he acquired in his present birth prior to his realization, though he will do no action which will create for him any more bondage or Prarabdha.

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधोऽस्वप्नकर्मवत् ॥४४८॥



447. By the knowledge of "I am Brahman," all the accumulated actions of hundreds and even millions of ages melt away, just as the actions done in a dream on waking.

*Commentary:* In dream, one may perform so many good and bad actions. But on waking, one is not affected by them. Even so, under the spell of ignorance, man performs so many evil actions, but on the

realization of the Self, he is freed from the effects of all of them. Here is highest optimism even for the worst sinner. Self-realization is within the reach of everyone. Otherwise, emancipation would become almost impossible if one is to reap the fruits of the actions of one's previous births. Exception, however, is made in the case of the Prarabdha caused by one's present actions which even the realized sage has to reap.

## Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the August Issue]

The Sutrakara now proceeds to discuss and harmonize the apparent diversities of doctrine in the Vedas in regard to the origin of the elements, the senses, etc.

The first Adhikarana of the third Pada of the second Adhyaya (*Viyadadhikaranam*) consists of Sutras one to seven and overthrows the view that Akasa (ether) is not an effect. The Sruti expressly says that Akasa was caused by Atma (God). *Satyam jnanam anantam Brahma. Tasmadva etasmatatmanah akasah sambhutam. (Taittiriya Upanishad)* Nay, all can be known by God; knowing all, He became all. *Atmani khalvare drishte srute mate vijñate idam sarvam viditam. (Brihadaranyaka Upanishad)*

The second Adhikarana (*Matariswadhikaranam*) consists of Sutra eight, and overthrows the view that Vayu (wind) was self-caused. The third Adhikarana (*Asambhavadhikaranam*) consists of Sutra nine, and shows that Brahman is self-existing and eternal. The fourth Adhikarana (*Tejodhikaranam*) consists of Sutra 10, and shows that fire was born from air. The fifth Adhikarana (*Abadhikaranam*) consists of Sutra 11, and shows that water

(*Prithivyadhikaranam*) consists of Sutra 12, and shows that earth was evolved from water.

The seventh Adhikarana (*Tadabhidhyanadhikaranam*) consists of Sutra 13, and shows that God created all the elements, one from another: Vayu or wind from Akasa or ether, Agni or fire from Vayu, water from fire, and earth from water. The eighth Adhikarana (*Viparyayadhikaranam*) consists of Sutra 14, and shows that involution is in the reverse order. The ninth Adhikarana (*Antaravijnanadhikaranam*) consists of Sutra 15, and shows that Buddhi and Manas (intelligence and conscious mind) are also effects of the elements.

The tenth Adhikarana (*Characharyavyapasrayadhikaranam*) consists of Sutra 16, and shows that the soul is unborn and does not die, and that the description of persons as born or dead relates only to the body. The eleventh Adhikarana (*Atmadhikaranam*) consists of Sutra 17, and shows that the soul is not born like the elements. The twelfth Adhikarana (*Jnadhikaranam*) consists of Sutra 18, and shows that the soul's nature is pure consciousness.

The thirteenth Adhikarana (*Utkran-*

*tigatyadhikaranam*) consists of Sutras 19 to 32, and discusses the nature of the soul. Sankara thinks that the Sutras 19 to 28 are Poorvapaksha Sutras (stating the opposite view) and that the Sutras 29 to 32 are the Siddhanta Sutras and state the correct view. According to him, the Poorvapaksha view is that the soul is atomic (Anu), while the Siddhanta view is that it is Vibhu (infinite). Ramanuja, of course, affirms that the soul is Anu.

The fourteenth Adhikarana (*Kartradhikaranam*) consists of Sutras 33 to 39, and shows that the soul is a 'doer.' Sankara says that the Jiva, in a state of self-identification with the body, is a 'doer.' The fifteenth Adhikarana (*Takshadhikaranam*) consists of Sutra 40, and says that as a carpenter may have a chisel in his hand of lay it by, the soul can take up or give up 'doership.' Sankara says that Brahman in Avidya Upadhi is the Jiva who alone has 'doership.'

The sixteenth Adhikarana (*Parayatadhikaranam*) consists of the Sutras 41 and 42, and shows that the soul's 'doership' comes from God who gives the fruits of Karma to the embodied soul. The seventeenth Adhikarana (*Amsadhikaranam*) consists of Sutras 43 to 53, and shows that the relation of the soul to God is that of a part (Amsa) of God, or that of a servant of God. The soul's 'doership' is dependent on God.

#### 'PADA' FOUR

The first Adhikarana of the fourth Pada (*Pranotpatyadhikaranam*) consists of Sutras one to four, and shows how Prana

(vital energy) comes from God. The second Adhikarana (*Saptagatyadhikaranam*) consists of Sutras five and six, and shows that the number of Pranas (Indriyas) is 11, i.e., five Jnanendriyas and five Karmendriyas, and mind. The third Adhikarana (*Prananutvadhikaranam*) consists of Sutra seven, and shows that Pranas are atomic.

The fourth Adhikarana (*Pranasraishthyadhikaranam*) consists of Sutra eight, and shows how Mukhya Prana (primary life energy) is derived from God. The fifth Adhikarana (*Vayukriyadhikaranam*) consists of Sutras nine to 12, and shows how Prana is not mere air or senses but is energy, protecting the body from dissolution, and has five modes, viz., Prana, Apana, Vyana, Udana and Samana.

The sixth Adhikarana (*Sreshthamutvadhikaranam*) consists of Sutra 13, and shows that Mukhya Prana is atomic (Anu) in its nature. The seventh Adhikarana (*Jyotiradyadhikaranam*) consists of Sutras 14 to 16, and shows how each of the senses is presided over by a deity. The eighth Adhikarana (*Indriyadhikaranam*) consists of Sutras 17 to 19, and says that the senses (Indriyas) are separate from Prana. The ninth Adhikarana (*Samjnamoortiklptyadhikaranam*) consists of Sutras 20 to 22, and refers to the Sruti passage: *Anena jevonatmananu pravisya namarupevyakaravani.* (*Chhandogya Upanishad*) It shows how the elements of the human body are derived from the commingled elements.

(To be continued)

## CHARACTER—II

Character is both cause and effect. It is the doer of deeds and the recipient of results. Heaven, hell, purgatory are contained within it. In the mentality of individuals lie the hidden causes of all that pertains to their outward life.



Translated from "Granth Sahib"

## Glory of God

(Sri Jitendranath Khullar, M.A., B.T.)

[The first 23 'steps' in *Granth Sahib* have appeared in *The Divine Life* under the following titles: "Concept of Reality in Sikhism" (April), "Glory of Divine Name" (May), "Faith in God" (June), and "God Alone Is To Be Sought" (July). The following three 'steps' deal on the infinite greatness of the Reality.]

There is no end to the praise of God. There is no end to His actions and benevolence. He is beyond the limits of sound and sight. You can find the ('dimensions') of the infinite even through the Mantras of your mind (contemplation). The (dimensions) of the universe, created by God, extend to infinity. There is no "other end" to the knowledge of God. Many cry (make strenuous efforts) to find Thy limits, but fail. No one knows the limits of the Divinity. They grow wider as you try to describe them. God is great. His abode is high. His name is the highest. Who could there be so high (as to reach the High One)? He who realizes Him is the highest among the high. The Great One knows His greatness Himself. O Nanak, blessings are bestowed upon us through His benevolence. (24)

God's benevolence cannot be put (down) in black and white. He is a great Benefactor, and yet has no greed or pride. Many brave and strong (persons) beg (and receive the alms of strength) at His door. You cannot keep count of them. Many unfortunate ones ruin themselves in the pursuit of sensuality. There are many more who go on (availing the bounties of) God, and then forget about it. Many fools go on swallowing (the rights of others). There are many who suffer the pangs of starvation. O Lord, even this is a gift from Thee.

Bondage or freedom result from Thy will. None can interfere (with Thy will). If some fool tries to find fault with Thee, he realizes (his mistake) very soon, when he gets defeated. He Himself knows and He Himself gives, but a few feel and say that (acknowledge the benevolence of God). If a man is blessed with (the ability) to sing His praises, he becomes a King among kings. (25)

Priceless are Thy virtues and priceless Thy business and stores, O Divine Trader! Thy customers come and partake (of Thy benevolence) without any cost. The rates (at Thy shop) are beyond value and so (too) the atmosphere. Strange and sublime are Thy Dharma and Court; so are the weighing and accounting. Thy benevolence and Thy seal are beyond any price; so are Thy kindness and Thy orders. How much more could I say of Thy priceless praises? People go on singing Thy praises and meditating upon Thee. Reading of scriptures, hearing of sermons,—all these have Thy praises. Brahma, Indra, Gopis and Govinda,—all sing of Thy greatness. Isha and many Siddhas and Buddhas (realized and enlightened sages), angels and devils, gods, Munis (self-controlled holy men) and devotees,—all sing Thy glory. Many sing of Thy greatness, and many have sung and gone. What of these many, even if many as much more come and try to sing or speak of Thy greatness, they will not be able to (fully) do so. O Nanak, He is as great as He wishes to be. He alone knows the truth of His greatness. If someone says anything to dishonour Him, know him to be a (crown-fool). (26)

(To be continued)

# Swami Sivananda On Television

(Sri Sivananda Margarita, Trogen, Switzerland)

On July 3, 1959, Sri Swami Sivananda appeared on telescreens in France, Belgium and Switzerland, and an estimated audience of over three million had the opportunity of seeing him interviewed by a representative of *Television Francaise*, as well as some of the routine activities of Sivanandashram. Sri Sivananda Margarita, chief of the European Divine Life Society at Trogen, Switzerland, and editor of *Synthese Universelle*, gives the following description:

On the way to the Himalayas, leaving Delhi, the commentator leads us along the plains of upper India, and then along the river Ganges, we join one of the many paths that lead to Tibet, a path that is used by pilgrims to several holy shrines, deep and high in the Himalayas.

Suddenly, dazzling like a dream-vision, appears a white expansive site, like a fortress of light, just at the foot of the Himalayas: the Ashram of Sri Swami Sivananda.

Immediately, cheerfulness fills the heart. The Ashram breathes with joyous activity. The Name of the Lord is on all lips. A crowd of monks, in their long robes and noble bearing, one may fancy, after the pattern of ancient Greece, bustle cheerfully about, invoking God in the beginning and at the end of every activity. The atmosphere is filled with their songs.

The camera leads us now, but alas, too quickly, through the different institutions of the Ashram: the Library, the Press, the Ayurvedic Pharmaceutical Works, the two Hospitals, the Satsang Hall filled with devotees, and we attend even an eye operation done by the celebrated Dr. Thellamma, now Swami Hridayananda who, surrounded by her assistants, sings the glory of God before starting the operation.

Her beautiful voice rises above all the others, jubilant.

Then we see a pile of some 300 books, of which Swami Sivananda is the author, and among them we also find our French editions of his works.

*The Yogi.* Now appears Swami Sivananda who reigns as a Master. He is the soul and centre of all activities. He is everywhere, guiding, helping, receiving people, teaching, nursing. And everywhere he is closely followed by a crowd attached to him like a swarm of bees to their queen. His real greatness is in fact unknown here to us. It was necessary to see this feature of *Television Francaise*, so that the people could understand a part of the prime importance which this Yogi represents. The reporter has shown it clearly in this short commentary, passing through three important phases of India, entitling the feature 'The Yogi and the Builder.'

When Sivananda appears before us on the screen, with his big stature and powerful radiance, one is nevertheless not awed by his greatness. He fascinates more by his great charm, his bounty. One feels the sensation of absolute trust and confidence. All anxieties, all worldly thoughts, are removed. What a chance that so much depends upon a single man!

Smilingly, he greets the reporter in good French: "Bon jour ! Comment allez-vous ?"

If *Television Francaise* is to be congratulated for its perspicacity and also for the authorization received to film this unique feature in a sacred place, one ought to appreciate as much the reporter who has shown himself at his best with the Indian sage, knowing, like him, how to present the essential truths with utmost brevity.



The few sentences exchanged between them, which I quote from memory, constitute a priceless and significant message, an outstretched hand for an inter-religious alliance, for all those who can reciprocate:

"As a Hindu," said the reporter, "You worship, of course, Rama and Krishna."

"Yes," replied Swami Sivananda, "and also Lord Jesus."

"Jesus! As much as Rama and Krishna?" asked the reporter, surprised.

And Sivananda answered calmly: "Even more."

"How is such a thing possible that you, a Hindu, adore our Lord?" asked the reporter, not recovering from his amazement.

But Swami Sivananda replied with all his vivacious and contagious conviction: "Religion is universal. There is but One Truth behind all religions."

And his words evoked the idea of an interreligious alliance, based upon this One Truth, though preserving the different modes, and eventually triumphing over the atheistic nightmare.

On the bank of the sacred Ganga, one of the young monks, beautiful like a god in his long cloth, plays on a stringed instrument. He plays with all his soul-force, a great artiste, and the silence of the holy place is filled with a well-known melody. It is a Christmas Carol!

#### Text of a Discourse

73rd Birthday Feature

## The Import of the Saint's Birthday

(Dr. Radha Kumud Mukherji, PH.D., D. LITT., M.P.)

We are assembled here under the auspices of the Calcutta Centre of Divine Life Society to celebrate the 73rd birthday of its founder, His Holiness Swami Sivananda. But to participate in such a function implies a moral responsibility, a spiritual obligation. It is to understand the inner meaning and significance of the occasion. When we say that the saint was born today, we must understand that he is not born to himself or to his family but to all of us, the larger family of his devotees and disciples, in whose hearts he must be reborn today.

We must all resolve on this holy day of his advent that we enshrine him as a sacred and constant presence in the temple of our hearts, purged of impurities, so that they be rendered fit abodes of the Divinity in the form of our Guru. Our hearts can receive and retain the Divine only when they pulsate with the spirit of the Divine. We must henceforth live in him if we are

true to the ceremony we are celebrating.

We are really celebrating the unique event of the gradual progress of a mortal towards the Immortal, so that we see how man grows into God. This process is prescribed for every man as a spark of the Divine; but how little do we recognize it as the supreme objective of life? If we really follow the Guru, it will mean living the truth he teaches. We must live the religion in which we believe and must die for it in its defence when necessary. This is the fundamental teaching of the *Gita*.

Lord Krishna in the *Gita* leaves the flute for the sword with which to smite the evil. Right must triumph over might. The law of force must yield to the force of law, violence to non-violence. Thus the first step of religion is to battle for it as a *mrityunjaya*, with no fear of death. Arjuna at the beginning was paralyzed by fear of death and would not take up arms in defence of Dharma which he professed. Sri

Krishna exposed his inward weakness which he tried to hide under a cloud of sophistry, his misplaced solicitude for his kith and kin who were on the wrong side.

Thus religion means the progressive detachment of mind from matter by stages. The mind is made up of five states, planes, or stages (called *chitta-bhumi* by Patanjali). The first stage, crude and primitive, is that of *Kshipta*, the state of mental madness which does not permit the mind to fix itself upon any subject but would make it wander (*bhramati*) from object to object. We are all in this state of mental chaos. A slight improvement is marked in the next state of mind, called *vikshipta*, a state of lucid intervals in which the *chitta* behaves in a less restive manner. But still it is a state of unrest. The next stage is that of *mudhachitta*, where the *chitta* is capable of fixing itself upon some unworthy object of desire under some kind of *moha*, the pursuit of such evanescent objects as wealth or woman (*kamini-kanchana*).

Religious life cannot begin where the mind wastes itself upon such debasing objects. It has its beginning only in the fourth state, that of *ekagra chitta*, where the mind is capable of concentrating itself upon one point of thought, the Divine, that sustains such concentration by the bliss or *ananda* with which it feeds the mind. Lastly, the culmination of mental growth is

attained in the state of *niruddha-chitta*, where the mind is absorbed in the Divine in a state of concentrated contemplation or *samadhi*. This arduous training of the mind in concentration depends upon two fundamental factors.

The first is to free the mind from the grasp and clutches of matter by cultivating the spirit of *vairagya*. The second is to keep it up by *abhyasa*, by rigorous disciplines of thought and conduct, by rules of self-restraint as elaborated by Patanjali who defines the ultimate aim as Yoga, consisting of *chittavritti-nirodha*, suspending the outgoing tendency of mind towards matter.

As a training in *vairagya*, we may always keep in mind the Buddha as the supreme example of renunciation, induced in him by beholding the meaning of life in its inevitable ills—birth, growth, disease, decay, and death—with the ultimate Reality in *mukti* of Enlightenment. Thus the fleeting pleasures of life had no meaning for the Buddha. He devoted himself to the pursuit of the Deathless in life.

Let us on this holy day of the advent of a superman wish his blessings by following in his footsteps on the path which leads to salvation by a process by which man grows gradually into God, as exemplified in the moving story of his life.

## THE BUDDHA TEACHES

The Buddha teaches to do no injury to any living being, but to be full of love and kindness. The Buddha teaches that all welfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause, after having exhausted all means to preserve peace, are blameworthy. The Buddha teaches a complete surrender of self, but does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it, lest he struggles in the interest of self....but he who struggles for righteousness and truth will have great reward.



# Arise Victorious!

(Sri Swami Sivananda)

In the life of an individual, in the life of a nation, one inevitably meets with the cross-currents of good and evil, progress and decline, integration and disruption. There is, more or less, a perpetual conflict between the two opposing forces. Duality is the law of nature. Unity is the law of Spirit. It is the dual mentality, the dual allegiance to contrary values, the double-faced policy of an individual or a nation, that constitute the virus of disintegration.

One cannot be spiritual within, and yet pander to one's base motives without. There cannot be any compromise between fundamental goodness and wicked action, or in one's allegiance to contrary ideals or principles of conduct. The Divine Mother does not submit to the evil forces, or compromise with them. She is not vindictive by nature. She does not, at the outset, attempt to destroy those that are opposed to the forces of truth, to the laws of righteousness, but does so only when the evil gets the upper hand and seeks to overpower truth and justice, honour and spiritual dignity.

As in the Gospel of Sri Krishna, so also in the heroic story in *Devi Mahatmya*, there is a ringing note of Purushartha, of utmost effort, for attaining victory over the opposing prongs of evil, over the violation of one's inherent rights, over the lower nature of man. Spiritual India of the past was never fatalistic. Its basic culture was one of positive activism after the pattern of righteousness, for the realization and upholding of spiritual values. Dharma was the highest ideal,—Dharma of the individual, of the community and the nation.

Modern India must live up to this

fact. Every individual must imbibe this spirit, dedicate oneself heart and soul to its realization, and should be prepared to sacrifice oneself for upholding it. That is the call of the Navaratri, the festival of the Divine Mother. People must wake up to the cultural ideals of their land. They must not delude themselves that they become modern and progressive in outlook by dividing their loyalty between Godless doctrines and the cultural heritage of the land. They must not allow themselves to be deluded by the opiating platitudes of all those that are anti-God, the vainglorious, the worshippers of dogmas that are foreign to the soul of India.

The individual must be responsible to one's duty,—as a human being, as a potential spiritual entity, as a worthy member of society, as a citizen of the nation, as a citizen of the world. The sense of responsibility should fructify in the spiritual unfoldment of one's being, in the conquest of one's lower nature; it should fructify in building up the society on the framework of time-tested laws of humanity, righteousness, courage, honour and dignity of life; it should fructify in building up the nation in a like manner, and effecting the rule of law, the rule of righteousness, in the world today.

The portent of the Navaratri is that everyone should wake up to one's allegiance to this idealism, shake off the lethargy of heedlessness and fatalism and irresponsibility, conquer the weakness and timidity that are characteristic of peurile idealists, build up one's character through self-discipline and inculcation of practical spiritual qualities, and lift the scale of delusion that one could sail smoothly with two legs

In two dissimilar boats, with compromise between wickedness and justice, with sympathy to the forces that stand for truth and righteousness as well as to those that are committed to their destruction.

May the blessings of the Divine Mother

open the eyes of everyone to all that She stands for! May all be reborn to their spiritual self! May truth rise victorious over untruth, good over evil, virtue over vice! May there be universal peace! May all be happy!

## Ashram News and Notes

### BIRTHDAY CELEBRATION

In a message sent for the occasion of Sri Swami Sivanandaji Maharaj's 73rd birthday, which was celebrated at Sivanandanagar on 8th September, the Governor of Punjab, Sri N.V. Gadgil, said that Indian philosophy and culture had now found a prominent place in the intellectual and cultural spheres outside India, and that Swamiji had made an invaluable contribution to the interpretation of the best and the noblest aspects of Indian philosophy and culture.

In his birthday message, Sri Swami Sivanandaji Maharaj stressed on the need for spiritual regeneration of mankind and said that the key to peace and happiness in the world lay in the common allegiance to and the practice of the ideals of divine life which was not a new religion or a new creed but a process of self-culture through the cultivation of virtues and the realization that all life was linked by the Divine.

Sri V.V. Giri, Governor of Uttar Pradesh, remarked in his message about the purposefulness of the spiritual mission of the great saint, philosopher and friend of every man, woman and child, Swami Sivananda, not only in this country, but also of the masses living in foreign lands. The Governor said that under the inspiring guidance of Swamiji, the Divine Life Society had been successfully propagating the ideals underlying Yoga and Vedanta, and thus advancing ethical and spiritual culture of India, as well as promoting universal love, unity of religion, ideal of brotherhood and spirit of service.

The Chief Minister of Uttar Pradesh, Dr. Sampurnanand, observed that Swami Sivananda had brought the message of India, not only to the people of the West, but also reinterpreted it to a large number of Indians who would otherwise have remained ignorant of it.

The birthday celebration at Sivanandanagar was attended by nearly a thousand persons, more than half of whom were from the various parts

of the country, who had specially assembled here to pay their homage to the great spiritual Master.

A large number of greetings and felicitations were received from the devotees and disciples of Swamiji as well as others from all over the world, among them the Governors of Madras, Kerala, Madhya Pradesh, Rajasthan and Orissa, the late Governor of Assam, and some of the Chief Ministers, and Ministers of the Union Cabinet.

The birthday celebration programme actually started on the morning of the 7th and concluded on the night of the 9th September. The main features were common prayer, group meditation and chanting of Stotras in the early morning, Havana and special worship at the Viswanath Mandir and Darshan and Pada Puja of His Holiness at forenoon, discourses appropriate to the occasion at afternoon, and Sankirtan and Bhajan and special music performances at night.

Among those who gave music recitals (vocal and instrumental) were Sri Kunjuman Bhagavata, Sri Shanku Subramaniam, Sri Natarajan, Sri Ayyaval Jayaraman and Sri Janaki Natarajan, of Madras, as well as Sri Padmanabha Bhagavata, Sri E.S. Krishnamoorthy, Sri Ramamurthy and Sri C.L.S. Vasantha, of Delhi.

Some of the side-features of the programme included demonstration of physical feats by Sri Rajanarayan and mimicry by Sri Natta Hari Rao, of Madras.

Hundreds of copies of many of the newly-printed publications of Sri Swami Sivananda were distributed free of cost among the audience. These included *Light-Power-Wisdom*, 73,000 copies of which were donated for by the disciples and devotees of Swamiji, to commemorate his 73rd birthday.

Sri A. de Jardin, of *Television Francaise*, took a special coverage of the birthday celebration and the various activities of the Ashram. It may be recalled that on July 3, *Television Francaise* put out a brief feature on Sivanan-



ashram, which was supposed to have been viewed by an estimated audience of three millions in France, Belgium and Switzerland. (A report of the feature by Sri Sivananda Margarita appears on pages 381-82.)

Among those who attended the birthday celebration were Sri E.S. Krishnamoorthy, Chairman of the Central Board of Revenue; Sri Krishnamoorthy Pillay, Deputy Chief Controller of Imports and Exports, Government of India; a party of 76 devotees from Madras, led by Sri Omji Maharaj; a party of 28 devotees from Undrajavaram, Andhra Pradesh, led by Sri K.V. Subba Rao; Rani Nitya Kumari Devi, of Nepal; Rajkumar Tejendra Pratap Singhji and Rani Rajya Lakshmi, of Shohratgarh; Rajkumar Bharatsinhji, of Limbdi; Rani Chandravati Singh, of Gaya; Dr. B.G. Adhwaryoo and party, from Saurashtra and Gujarat; Sri H. Neelakantan, of Calcutta; Sri Kuthiala, and Srimati Bhagyalakshmi, of Dehra Dun; Sri Vedanand Jha, of Deoghar; Sri K. Muthulinga Reddier and party, from Mathuranthakam, Madras.

#### OTHER ITEMS OF ASHRAM NEWS

Srimati Yadugiri Devi, of Madras, did *Hari*

*Katha Kalakshepa* on 31st August.

The eighth anniversary of the Yoga-Vedanta Forest Academy Press was observed on 20th September.

A party of devotees who are now on a pilgrimage tour, led by Sri Swami Sukdevanandaji Maharaj, of Paramartha Niketan, was received by Sri Swami Sivanandaji Maharaj on 22nd September. A special Satsanga was arranged for them.

Sri Dandapani Deshikar, a distinguished musician from Madras, gave a masterly recital of a repertoire of Karnatik Ragas, on 23rd September.

Sri Swamiji initiated into the order of San'yasa Sri Franz von Poncet, of Pretoria, South Africa, on 27th September. He is now known as Sri Swami Atmananda.

Among those who were received by Sri Swami Sivanandaji Maharaj in the month of September were: Sri K.C. Reddy, Union Minister of Works, Housing and Supply; Sri Chaturbhuj Sharma, President of the Uttar Pradesh Congress Committee; and Major-General U.C. Dube and Colonel N.N. Bhargava, of Indian Army. Sri Justice J. R. Mudholkar, of the Bombay High Court, spent a brief vacation at the Ashram.

## Birthday Celebrations at DLS Centres

The 73rd birthday of Sri Swami Sivanandaji Maharaj was celebrated at various places in India and abroad during the first half of September. The following are some of the reports of the birthday celebrations. Other reports are included in *Branch Gazette*, in addition to these:

### CALCUTTA

The birthday of Sri Swami Sivananda was celebrated here on 6th September on a grand scale, in which a large and distinguished gathering participated. The programme included reading of the Birthday Message of Swamiji, an address by the chief guest, Dr. Radha Kumud Mukherji, eminent historian and educationist, a dance recital by Kumari D. Mangala, music performances and children's variety entertainment under the direction of Kumari Sivananda Murall, as well as distribution of Sivananda literature.

The National High School (164 Lansdowne Road) premises, where the function was held, were crowded with people of different States, from various walks of life, assembled together to hear about the life and teachings of a great saint who had exercised a remarkable influence on the lives of countless persons since more than 40 years.

The presence of a large number of disciples and admirers at the function bore testimony to the fact that Swamiji was deeply loved and respected by a sizable section of the citizens of Calcutta. So many have been bewitched by his charming and serene personality that it may very appropriately be said that Swami Sivanandaji was more an institution than an individual, remarked Sri N.C. Ghosh, an executive of the Titaghur Paper Mills and a senior disciple of Swamiji. He said that Swamiji was a great nation-builder and his wonderful life, sublime philosophy and message were a new light to humanity.

In the course of his learned discourse, which is reproduced on pages 382-83, Dr. Radha Kumud Mukherji spoke of the import of the birthday of a saint like Swami Sivanandaji, and referred to the process of the realization of the ideal of reli-

gion in practical life. Dr. Mukherji also dwelt on the significant contributions of Swamiji as a spiritual superman, religious leader, and guide, friend and philosopher to humanity. He referred to the spirit of universal love and brotherhood in the writings of Swamiji, and urged the audience to appreciate and imbibe that spirit.

The Secretary of the South Calcutta Branch of the Divine Life Society, Sri D.V. Rajan, read out the Birthday Message of Swami Sivananda. Among those who spoke at the function included Sri Rajani Mohan Chakravarty, and Dr. N. N. Mukherjee.

## NEW DELHI

### I

The *Hindustan Standard*, of New Delhi, dated 8th September, says: "The 73rd birthday anniversary of Swami Sivananda was celebrated with due *eclat* at a number of places in the Capital on Sunday. The main function of the day was at Reading Road, held under the auspices of the Sivananda Cultural Association of Delhi. Speeches, eulogizing the dedication of Swami Sivananda to the spiritual upliftment of mankind, were given by Dr. D.K. Vishwanathan, of World Health Organization, Sri K.K. Dar, of the Defence Ministry, and others who had at one time or other come in close contact with the Swami."

Sri Swami Shantanandaji, after prayers, spoke on the life and teachings of Sri Gurudev. Thereafter Swamiji's Birthday Message was read out, and the 12th chapter of the *Gita* recited. Sri Uresh Chandra Sharma described an important anecdote from the *Ramayana* and Brahmanari Vidyanandaji sang a devotional Bhajan. With the distribution of leaflets and pamphlets and books of Swami Sivananda such as *Light-Power-Wisdom*, the function came to a close.

### II

On 6th September, the birthday celebration was held at the Constitution Club Hall under the presidency of Sri Ananthasayanam Ayyangar, speaker of the Lok Sabha. The function commenced with Ganesh Puja by Sri K.S. Rao and Manal Vadya (*shahnaal*) by Sri Man Singh and party. Sri Swami Shantananda, Prof. Satya Narayan

Moorthy, Sri Inge Stramm, of the German Embassy, and Sri Ananthasayanam Ayyangar, spoke on the life and teachings of Sri Swami Sivananda. Sri Rajalakshmi, Sri Jaganathan, Sri Sivananda Vani and others sang Bhajan and Kirtan. A special Paduka Puja to Sri Swami Sivananda was done at the residence of Sri Sivananda Vani.

### III

The Lodi Colony Branch of the Divine Life Society held a function under the presidency of Sri B.S. Moorthy, Union Deputy Minister for Community Development. Kumari Shanta, Sri K. Massand, Kumari Ishwari and Srimatei Balam sang Bhajan and Kirtan, while Kumari Uma did *Ramayana Path*. Sri Satya Narain Moorthy, Dr. Radhe Lal, Sri S.S. Joshi and others spoke on the life and teachings of Sri Gurudev.

### IV

The celebration held at the Sivananda Satsang Kendra, Darya Ganj, was presided over by Mrs. K. Raghu Ramalah, wife of the Deputy Defence Minister. Among those who sang Bhajan and Kirtan were Sri P. Acharya, Sri Tandon, Sri Asha, Sri Rani, and Sri Sanno Devi. A novel feature of the programme was questions put by Mrs. Raghu Ramalah on Sri Swamiji's life and answers given by Swami Shantananda. Discourses were given by Sri K.K. Dutt and Sri Manavji. An entertainment programme was staged by the children of the Shishu Mandal of the Kendra.

## MADRAS

Sri Swami Venkateswarananda, of the Arogya Ashram, Gandhi Nagar, Madras, arranged the birthday celebrations for full two weeks, the programme of which consisted of daily prayers, Puja, *Arayana*, Bhajan, Sankirtan, Homam, discourses and Kalakshepam. Sri Swami Nityananda, who presided over the function on the concluding day, characterized Sri Swami Sivananda as an Avatara Purusha. Dr. K. Vaidyanathan, Ph.D., Pandit

T.N. Gopala Sharma, Swami Sivaprakasa Anandendra Saraswati, Sri D. Kalathu Iyer, T. K. Tajammal, Sri Lalita Bai Shamanna, Dr. A.M.S. Rani Bai, Sri A.J. Sabesa Iyer and others spoke on the life and mission of Sri Gurudev, during the birthday celebration.

### TINNEVELLY

The birthday was celebrated at the Dharma-



pura Adhina Mutt, under the presidentship of Swami Alankara Bhattacharyar. In his presidential speech, the Swami spoke of the greatness of Sri Gurudev and pointed out how the latter was worshipped by thousands of people all over the world. Sri Virasivasubramanyam next spoke of his contact with Sri Gurudev in 1950 and illustrated how the latter symbolized the "Light of the Himalayas." Swami Abhedananda Bharati, Sri Aykudi V. Rama Sastri, Sri K. Vanamamalai and others also gave appropriate discourses. The birthday celebration was held here from 4th to 8th September.

### PATTAMADAI

A SIVANANDA MUTT, built in commemoration of the 73rd birthday of Sri Guru Maharaj, was declared open by Sri Swami Abhedanandaji on 9th September. The Swami expressed his happiness for the construction of the Mutt at the birth-place of a great Mahatma, Sri Swami Sivananda, who now shone as a world spiritual guide. In the evening, a well-decorated chariot with a portrait of Gurudev was taken in procession through the streets of Pattamadai. Sri Natarajan, Sri S. Ratnam, Sri Sridharan, Sri Krishna Iyer and others spoke on the occasion.

### KUALA LUMPUR (MALAYA)

The birthday celebration was held here first at Sivananda Ashram, Batu Caves, on 8th September, with Guru Puja and a special prayer meeting, which was participated by more than 300 devotees. Again, on 13th September, a public function was organized at Vivekananda Ashram. The prayer meeting at Batu Caves commenced with Guru Puja in the morning, which was followed by Bhajan, Kirtan and chanting of the *Maha Mrityunjaya Mantra*. At 11 a.m., there was a demonstration of Yogasanas, led by Yogiraj Ramiah Chettiar. Sri Chen Yoke Chun, Sri Sivagurunathan, Sri V. Subramaniam, Sri N.R. Karupiah and Sri Sivananda Ponniah gave discourses on the life of Sri Gurudev.

His Excellency Sri D.C.R. Gunawardana, High Commissioner of the Government of Ceylon in Malaya, presided over the public function held in the city. In his presidential speech, Sri Gunawardana recalled that he had known Sri Swami

Sivananda in 1926 and was well acquainted with his works. He said that Swamiji's message of peace and universal brotherhood was badly needed to be practised by people in this nuclear age.

The Ven'ble H. Gunaratna Thero, Head of the Buddhist Temple in Kuala Lumpur, chanted some *sutras* from Pali scriptures for a long life of Swami Sivanandaji. Dr. Ooi Keng Seng, President of the Selangor Buddhist Association, Mrs. A. Sundaram and others spoke on the occasion. A message sent by Sri P.C. Harper was read by Sri Sivananda Ponniah. The programme concluded with musical entertainment in which Miss R. Rajaratnam, Mrs. N. Venugopal and Sri M. Sundararaj took part. Sri Sivananda Rudrani sang a number of Swamiji's English songs. She spoke on the path of Bhakti as an easy means for Self-realization, and also gave an account of the various activities of Sivanandanagar, Rishikesh.

### HONG KONG

A birthday celebration dinner to mark the occasion was given on 8th September at the Queen's College Auditorium by the members of the Divine Life Society and attended by their guests. The *South China Morning Post*, of Hong Kong, wrote:

"Swami Sivananda says that the missing link in human affairs, at home, in the office, or factory, in Parliament and the United Nations, among other world organizations, is the understanding that all life is divine and that there is one Divine Being. When this supreme truth of the substratum of all life is realized, fear, anxiety and worry will vanish from man's heart. He will love all, share all, without distrust and envy. There will be an end of disharmony, restlessness and thoughts of war. Peace and happiness will reign all over the world. Then alone will scientific and material advancement have any meaning."

The Birthday Message of Sri Swami Sivananda was read by Mrs. T. Heitmeyer, Vice-rector, after the Indian classical style, by the Society (Yoga Institute). There was a dance President of the local Branch of the Divine Life Mahabubani sisters, Sri Hardever and Sri Shobha. A Yoga demonstration was held under the supervision of Sri Au Yeung Hao-man, chief instructor of the Yoga Institute. Also in the programme were piano and accordion solos.

## G W A L I O R

Sri Swami Bhajananandaji presided over the birthday celebration which was organized by Sri R.R. Tiwari, a distinguished lawyer and a senior disciple of Sri Swami Sivanandaji. Swami Bhajananandaji recollected his reminiscences of Sri Gurudev when the latter used to tour in Punjab and Uttar Pradesh. He said that he found Swami Sivanandaji to have attained the unique state of *Trigunatita*, for he never showed such traits as were the results of the Gunas. Bhajananandaji also remarked that Swami Sivanandaji, though rooted in his non-dualistic state, was really a *Saguna Upasak*. His *Saguna Upasana* was of the type of service and love of mankind. He served all without distinction, for he saw God in all the creatures of this world, concluded Swami Bhajananandaji. The function was attended, among others, by Sri Justice Shiv Dayal, and Sri Ram Avatar, municipal corporator, who melodiously sang *Bhajan* and *Kirtan*.

## DLS Publications of the Month

The following publications have been released during the month of September, many of them marking the occasion of the 73rd birthday of Sri Swami Sivananda:

## ENGLISH

*Sivananda, the Yogi of India*: A collection of contributions on the life and teachings of Swami Sivananda. (Rs. 8)

*Path to Perfection*, by Sri Swami Sivananda: Compiled and printed by Sri H. Neelakantan, Calcutta. (Rs. 2)

*Eleventh All-India Divine Life Conference Souvenir*: A publication on the All-India Divine Life Conference held last November at Bangalore.

## SANSKRIT-ENGLISH

*Sivananda Stotra Ratnamala*, by Sri S. Gopala Sastry: A garland of tributes to the Master. (Re. 1)

## FRENCH

*Que Devient L'Ame Apres la Mort, Second Partie (What Becomes of the Soul After Death, Second Part)*: A publication of the European Divine Life Society, Trogen, Switzerland, second in the series of Correspondence Course (D).

## GERMAN

*Sivananda Yoga*: A compilation of the writings of Swami Sivananda, translated into German by Sri Narayan W. Saraf, and published by him under the auspices of the Sivananda School of Yoga, 9 Kielortalle, Hamburg 13, West Germany.

## HINDI

*Atma Kahani (Autobiography of Swami Sivananda)*: Rs. 2

*Yoga Prashnottari* (by Swami Sivananda): Rs. 2

*Brahmacharya Sadhana (Practice of Brahmacharya by Swami Sivananda)*: Rs. 3

*Jyoti, Shakti aur Jnan (Light-Power-Wisdom by Swami Sivananda)*: Re. 1.

All the four Hindi books are translated by Swami Jyotirmayananda. *Yoga Prashnottari* is printed by the Dehra Dun Branch of the Divine Life Society (38-B, Subhash Road).

## BENGALI

*Essence of Yoga* (by Swami Sivananda): Printed by Sri R.N. Singh Agarwala. (Rs. 2)

*Sivananda Vani* and *Japa Yoga* are two pamphlets by Swami Sivananda, printed by Sri H. Neelakantan and Sri Rajani Mohan Chakravarty, respectively. (50 nP, each)

## GUJARATI

*Light-Power-Wisdom*: Translated by Dr. Harshadrai Adhwaryoo, and printed by the Brihat Gujarat Divya Jivan Sangh, P.O. Virnagar, Dist. Rajkot. (50 nP)

## MALAYALAM

*Sivananda Vani* (Swami Sivananda's Letters to Panna Lal): Translated by Sri S. Krishna Iyer, printed by Sri U.R. Menon, Nadiad. (Re. 1)

*Raja Yogam* (A summary of Swami Sivananda's *Raja Yoga*, translated by Sri Parameswaran, and printed by Sri K.P. Padmanabha Nair): 50 nP.

## TELUGU

*Bhagavad Gita* (With text, translation and commentary by Swami Sivananda): Translated and printed by Sri N. Venkata Subba Rao, Southern St., Eluru, Andhra Pradesh, from whom copies can be had at a concession of Rs. 2 per copy till December 31, 1959. (Rs. 10)

*Upadesha Mala*, of Swami Sivananda, is translated and printed by Sri M. Surya Prakash Rao, Kakinada, Andhra Pradesh.

## TAMIL

*Sivananda Jnana Virunthu* (Compiled from the writings of Swami Sivananda and translated



by Swami Ramananda): Printed by the Hindu Samaya Alochanai Sabhal, Colombo. (Rs. 2)

*Kanavugalin Tattvam (Philosophy of Dreams)* by Swami Sivananda) is translated by Sri G. Subramaniam and printed by Sri Om Narayan, Madras. (Re. 1.50)

The following pamphlets are compilations from

the writings of Swami Sivananda, translated and collected by Sri K. Vanamamalai, of Tirunelveli:

*Japa Yoga Sadhana*

*Dhyana Yoga Rahasyam*

*Guru Bhakti Yogam*

*Padaviyam Panpum*

*Karuthumigum Kadaigal*

*Seerazhikkum Sirumaigal* (each 25 nP)

## Notices

### SIVANANDA LITERATURE DISSEMINATION COMMITTEE

A meeting of the Sivananda Literature Dissemination Committee was held at Sivanandanagar on 9th September, under the presidency of Sri Swami Krishnananda, when the rules and regulations of the Committee were drawn up and adopted unanimously. As already announced, the Sivananda Literature Dissemination Committee has been formed with the initially specific purpose of simultaneous translation and publication, in Indian languages, at least two of the works of Sri Swami Sivananda every year, one to be released on 26th January and the other on Guru Purnima Day. *Essence of Yoga* and *Moral and Spiritual Regeneration*, by Sri Swami Sivananda, were selected for publication, in regional languages, in the next year. The Committee also confirmed the nomination of its office-bearers.

### BHARAT SADHU SAMAJ SPONSORS ETHICAL CULTURE TOUR

The party of devotees and Mahatmas, which was received by Sri Swami Sivananda on 22nd September at Sivanandanagar, is now on a 80-day tour of India, in a special pilgrimage train. The tour has been organized by the Bharat Sadhu Samaj and the Daivi Sampat Mandal. In the second half of October, the special train is scheduled to pass through Madras, Chidambaram, Tanjore, Rameswaram, Madura, Trivandrum, Coimbatore and Bangalore, and, in the month of November, through Poona, Bombay, Nasik, Baroda, Ahmedabad, Rajkot, Ajmer, Jaipur, Ujjain and Bhopal, and, in the month of December, through Jubbulpore, Allahabad, Kanpur, Agra and Mathura. The Headquarters of the Divine Life Society request its Branches in the cities through which the special train is to pass to accord a befitting reception to the party of devotees and Mahatmas, and co-operate and participate in their local programmes. Copies of their tour programme can be had from Paramartha Niketan, Swargashram, Rishikesh, U.P.

### SIVANANDA CULTURAL ASSOCIATION

The Sivananda Cultural Association of New Delhi is arranging public meetings to be addressed by Sri Swami Chidananda, General Secretary of the Divine Life Society, in the third or fourth week of this month, prior to his departure to the U.S.A. The exact dates of the engagements will be announced locally by the Secretary of the Association, Sri K.K. Massand. Readers in the Capital may contact the Secretary at B-18/327, Lodi Colony, for necessary information. It may be recalled that Swami Chidananda gave lectures at several gatherings arranged at different places while he was at Delhi during the last week of September.

### MONTHLY BULLETIN OF THE SOUTH AFRICAN DIVINE LIFE SOCIETY

The South African Divine Life Society has been publishing since May a monthly bulletin, entitled *Spiritual Light*, through its Cavendish Branch (14 Bougainville Road), containing the message of Sri Swami Sivananda.



## SWAMI CHIDANANDA'S DEPARTURE FOR AMERICA

The Divine Life Society Headquarters are pleased to announce that Sri Swami Chidananda, General Secretary, is scheduled to leave for the U.S.A., if his visa is ready, towards the end of this month. As already announced in the July 1959 issue of *The Divine Life*, Sri Swami Chidananda has been invited by the Sivanandashram of Vancouver, B.C., Canada, to stay there for some time, so as to give the benefit of his direct guidance, instruction and training in spiritual living to those interested over there. Sri Swami Chidananda will draw up his tour programme in the USA and Canada on reaching Milwaukee, Wisconsin, by the first week of November via London and New York. At Milwaukee, he will stay with Mr. Joseph and Mrs. Victoria Coanda, 607 College Avenue, South Milwaukee. Those who are interested in his visiting different places in the USA for giving discourses and personal spiritual guidance, may immediately contact Mrs. Victoria Coanda (who is a great devotee of His Holiness Sri Swami Sivanandaji Maharaj) in the above-mentioned address, for fixing up the arrangements. Those in Canada who are interested in Sri Swami Chidanandaji's visit to different places in that Commonwealth, may contact Sri Swami Sivananda Radha, in charge of Sivanandashram, 6591 Marlborough Avenue, South Burnaby, B.C., Canada.

Sri Swami Chidananda is one of the senior and competent disciples of His Holiness Sri Swami Sivanandaji Maharaj, at whose behest he is undertaking the tour of the New World. He is the General Secretary of the Headquarters since over ten years and is well-versed in all the branches of Yoga and spiritual philosophy in general. He has been the Principal of the Yoga-Vedanta Forest Academy since its inception in 1948. The Headquarters wish him *bon voyage*.

### THE DIVINE LIFE SOCIETY HEADQUARTERS

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## IMPORTANT NOTICE

Subscribers to *The Divine Life* are requested to renew their subscription for the next year at the earliest. Please quote your subscription number and give your full address in block-letters. The subscription may be sent by money order (1 year: Rs. 4; 2 years: Rs. 7; three years: Rs. 10; foreign: 1 year: 8 shillings, or one US dollar). Those residing outside India may send their subscription by International Postal Coupon, or British Postal Order.

We request the members of the Divine Life Society to renew their membership for the next year at the earliest. The membership fee of Rs. 2.50, or five shillings, or one US dollar per year covers the subscription to *Wisdom-Light*.

Anyone devoted to the ideals of truth, non-violence and purity can become a member of the Divine Life Society, which is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or of spiritual life, in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinction or disruptive sentiment on account of each others' traditional background or religious affiliation which the principles or the philosophy and teachings of the Society do not negate. (The admission fee is Rs. 5, or 10 shillings, or 1.50 US dollar.)

We request the Branches of the Divine Life Society to renew their affiliation with the Headquarters for the next year, at the earliest. (The annual affiliation fee of a Branch is Rs. 12, or 20 shillings or 3.50 dollars, which meets the subscription to *The Divine Life*, and *Branch Gazette*, ensuring regular information about the activities of the Headquarters and other Centres, and providing the latest writings of Swami Sivananda.)

*New subscription rates: Rs. 4 for one year, Rs. 7 for two years, Rs. 10 for three years. Subscribers may, however send Rs. 3.75 for one year till the end of this year. Foreign subscription for one year is one US dollar, or eight shillings, which may be sent by International or British Postal Orders.*



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From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated his Divine Life Mission 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome to construct here their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life* and could be obtained from the Secretary, Divine Life Society.